

**SUBSCRIBE YET?**  
If you didn't get this in your e-mail, you're missing out!  
E-mail  
info@jewishspeechwriter.com  
to get it.



May the learning of this week's issue be a zechus for a *Refuah Shelaima* For Hind'l bas Leiba Basha. May HaShem grant her a speedy recovery amongst all the other ill members of Klal Yisrael.

©2010 - J. Gewirtz

A publication dedicated to Harbotzas Torah

**Zmanim for שבת**

Wesley Hills, NY

- 8:10 - הדלקת נרות
- 8:28 - שקיעה
- 8:33 - זק"ש מ"א
- 9:09 - זק"ש גר"א
- 10:25 - סוף זמן תפילה
- 8:30 - שקיעה
- 9:12 - צאת הכוכבים
- 9:42 - צאת 72

Times Courtesy of MyZmanim.com

*A Bit of Bitachon - A weekly infusion of security from Chovos HaLevavos by R' Bachya ibn Pakuda.*

**Back To Work**

Last week, we discussed that there are two reasons a person must work. First, it is a test to see if he will "follow the rules," or violate the Torah in his pursuit of his livelihood.

Secondly, it is a "time-filler" to ensure that he is busy. The more a person is busy, the less time he has to sin (similar to the days between Yom Kippur and Sukkos when we say a person has no time to sin).

If a person proves his loyalty to HaShem's Torah, and that he will not allow himself to break the commandments of HaShem, and also, that when he has free time he occupies it with Torah and Mitzvos, such a person, says the Chovos HaLevavos, does not have to work and can be supported merely by HaShem's will, without effort.

How can one ensure that he will deal honestly in business? By remembering that his efforts have no effect on the outcome. Therefore, why cheat?

The not sinning even during leisure time – that's harder. The antidote for that is to remember that our time on this world is limited, and our efforts in the area of Torah and Mitzvos DOES bear fruit, both in this world and the next.

- To be continued

**Thought of the week:**

Often we place too much emphasis on the desired results, and not enough on the person we need to be to achieve and support those results.

**ויצא משה את כל המטות מלפני ה' אל כל בני ישראל ויראו ויקחו איש מטתו. (במדבר יז:כד)**  
**"And Moshe brought out all the staffs from before HaShem, to all the Children of Israel, and they looked, and each man took his staff."**

After Korach's stand against Moshe and Aharon, wherein his entire entourage was swallowed alive, except for the 250 men who offered incense and were burned alive by a holy fire, HaShem wished to provide further proof to Klal Yisrael that He had, indeed, chosen Aharon as His Kohain.

He instructed Moshe to take twelve sticks, one from each tribe in Israel, and have the tribal leader inscribe his name upon it. Those staffs were then placed in the Ohel Moed overnight. The next morning, Aharon's staff had flowered and sprouted buds and fruit (almonds) while the other staffs remained bare. This posuk tells us that Moshe brought the staffs out so that each person might see for himself that his own staff had not flowered.

Why did the posuk say that they each took their staffs? Why wasn't it enough to say that they looked and saw that their staffs hadn't flowered? The Sipurno says that they took them home to examine them. They had each inscribed hidden symbols and signs on their staffs to ensure that nobody could switch the staffs and just inscribe the name on non-flowering sticks. This is why the Torah stresses that they took them.

It makes sense, then, that the leaders of the tribes had to see the sticks, but what of the rest of Klal Yisrael? For what purpose did Moshe present these sticks to all of Israel?

Simply understood, they wanted to see for themselves who had been chosen, and the leaders reserved the right to challenge this choice if the staffs had been tampered with. But there is more.

When Aharon was chosen, the tribal leaders could give up of being chosen by HaShem to be the Kohanim. However, what was the next step? They might very well have given up any ambitions of rising to lofty spiritual levels, or of being close to HaShem. Especially on the heels of the Korach debacle, one could feel that he had no chance to advance in his service of HaShem. That would have been disastrous as well.

When Moshe brought the sticks out to all Klal Yisrael, he wanted them to see that Aharon's lot was to be the Kohain Gadol. That meant that their destiny was something different, that they were intended to serve a difference purpose in G-d's Creation, to fill a different role in the world. The point was that each man would see - meaning reflect and introspect - and take - meaning internalize - his staff, the measure of his abilities and life.

Each of us has a calling. The lesson of the staffs is that we cannot get so stuck on a preferred vision of what we'd like to be, that we fail to become what we can and are meant to be. Every human being looks different and thinks differently than every other human being because we are meant to do something different than every other human being.

Instead of being disappointed about what we're not, we should proudly examine our strengths, abilities, and natural inclinations to find out what HaShem really chose us to do.

*It was a beautiful summer day. There was no school - just blue sky, green grass, and warm breezes. The little boy stood with his bat and ball and as he looked out at the imaginary audience he declared, "I am the greatest hitter in the entire world!" Whereupon, he tossed the ball in the air, and swung the bat mightily. Whoosh! He missed the ball completely.*

*He tossed it again, and swung with more intensity – Whiff – missed again, strike two. Finally, a third time, and a third swing and miss. He stood there a moment, and then proclaimed to the non-existent crowd, "I'm the world's greatest pitcher!"*